The Bombay Guardian.

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WEEKLY REVIEW.

—Mr. Macrorie was consecrated Bishop of Natal, at Capetown, January 25th. The Daily News says :

"There are practically two churches in Natal, each claiming connection—one of one kind, and one of another—with the Church of England. These two bodies may unite at some future day, but it seems idle at present to expect that they will join in acknowledging the same Bishop."

We are not sure but that the principle thus recognized may legitimately be carried out in a good many other dioceses, and two or three bishops be consecrated for the widely sundered parties in the Anglican Church ; one for the Ritualistic party, another for the Broad Church, another for the Evangelicals. Why not three Bishops of Bombay ? The clergy would of course have the privilege of choosing the bishop by whom they would be supervised.

—Want of funds has compelled the Managers of the Strangers' Home to turn a considerable number adrift. They have naturally selected for expulsion the least satisfactory ; men not disposed to work or whose habits unfit them for continuing at any regular employment. But this is the very class that the public are least willing to have on the streets ; it is also the class for which the proposed Vagrancy Act is required. The only way to reform or help these men is to bring compulsion to bear upon them ; they must be constrained to work and deprived of the opportunity of getting drink. We have no respect for any philosophy of individual liberty that would stand in the way of the reformation of these men, and elevate loaferism into an institution of the body politic. Mr. A. T. Crawford 'asserts' that a European vagrant or loafer *cannot* be reclaimed *in* this country. It would be a waste of public money, he thinks, to establish work-houses. There is nothing for the evil but deportation. But if we may deport our loafers to other countries, we cannot deny those countries the privilege of deporting to us. Cælum non animum mutant qui trans mare currunt.

—Mr. H. S. Palmer, of the party engaged in the survey of the Sinaitic Peninsula, writes to the *Athenæum* that he has made a series of copies of the famous rock-inscriptions, and expresses a confident belief that he has found a key to the language and meaning.

THERE seems to be something anomalous in the government of Indian Missions by a body 6,000 miles away. The Committees of Missionary Societies consist generally of good and experienced men ; but not of men who have had experience of foreign missionary life ; and it must sometimes happen, when they undertake to govern much, that their decisions will work adversely to the real good of the mission. The difficulties in the way of such government have been often felt, and some of the older societies have judged it best to let the missionaries in a particular field be themselves the governing body ; others have appointed local Committees, distinct from the missionaries, and devolved upon these more of the responsibility of government.

For a few years we have been hearing much of the remarkable success of the Chota Nagpore Mission. Some 20,000 converts have been gathered there in less than twenty years. But now we are told of a sad interruption to the course of prosperity. It does not come form the Koles themselves ; it is not in the from of persecution ; what the zemindars have not been able to accomplish, and what the mutineers failed to do, is threatened to be done by the Berlin Committee who have the management of these missions. We are not yet in a position to speak regarding the cause of the difference that has arisen between the Committee and the senior missionaries, and are consequently unable to give an opinion regarding the allotment of blame, to whom and in what measure it should be made. But looking at the facts as now stated, it certainly appears that we have a new and striking illustration of the evil of a government so remote.

The first of the following extracts we take from the *Calcutta Christian Intelligencer*, the other is from the *Friend of India* :

"The Bishop of Calcutta arrived at the Palace on Saturday, March 20th, having concluded a laborious tour of the Central Provinces by a visit to Hazareebaugh and Ranchee, where the distracted affairs of the Lutheran Mission to the Coles, engaged his attention. Some of the Missionaries who have separated from the Berlin Society, with a large body of the converts, desire, as we understand, to be connected with the Church of England, and the Bishop, relying on material support for the Mission from the S. P. G., has engaged to receive them into communion with our Church. The Free Church of Scotland is also about to commence a Mission to the non-Aryan tribes of the same regions, and will employ two of the seceding Missionaries. Thus the highly prospered Mission to the Coles, is now rent by factions, and practically broken up into three distinct, and we fear rival churches. But we refrain from further comments at this stage of the negotiations. The Christian public of all denominations, who have on former occasions been appealed to, and have largely helped the Chota Nagpore Mission, have certainly a claim to be enlightened by the Berlin Society and its Secretary, now in India, Mr. Ansorge, with regard to proceedings apparently so arbitrary, which have alienated from the Mission its most experienced agents, forcing them to the extreme step of severing their connexion with them [illegible] Church, and broken up the Native congregation into opposing parties."

"We regret to learn that, in spite of the protests of all the residents and of the German Auxiliary in Calcutta, the Berlin Committee who manage the Lutheran Mission among the Koles have endorsed all the proceedings of their hot-headed and prejudiced agent in Chota Nagpore. The breach is now complete. The property of the Mission, including the fine church which the mutineers unroofed, has been handed over to the five young missionaries who have ousted the men to whom the present flourishing state of the Kole Church, numbering 20,000 converts, is due. The majority of the converts adhere to Mr. Batsch and the senior missionaries. But it is a pity that such a breach has been followed by schism. It was the intention of the Free Church to undertake the support of the two missionaries, placing them in the new station of Kurhurbali. The Bishop of Calcutta, however, has somewhat hastily taken over all the seven seceders, who are likely to accept Anglican orders and to be supervised by the Gospel Propagation Society. Unless the Berlin Committee or the Bishop abandons the present stations for new ones, this prosperous young church of simple Christians will be exposed to all the evils of ecclesiastical division and high sacramentarian teaching. We understand that the Church Missionary Society, which assisted the Lutheran agents after the Mutiny, declined to be the means of intensifying the evil of a state of things due entirely to the wrong-headedness and injustice of the Berlin Committee and their uncharitable agent."

WE understand that the Rev. Dr. Gundert is preparing a Memoir of the Rev. Mr. Hebich whose fellow-labourer he was for a long time. *It will be in German* ; an *English* translation will doubtless follow.

THE Rev. A. Abbott, of the American Mission, left India on the 7th instant, with Mrs. Abbott, daughter and son. Mr. A. arrived in this country in 1834 ; returned to America in 1847 ; and came out again in 1857. He has been stationed chiefly in Ahmednuggur, Rahoori and Satara. He had charge for many years of the Mission School at Ahmednuggur which has been so important an element in the success of the Mission. During his last stay in this country he has been more engaged in preaching, in the superintendence of churches, and in ministering to the sick, a branch of labor that was found to be in many respects auxiliary to the great work of making known Christ. Among the works prepared by him in Marathi is a Treatise on Logic which has some distinctive features and is considered valuable. His departure is a great loss to the Mission ; we hope that it may not prove a final one. Mr. Abbott is a man of original powers, having a very active mind, unhampered by conventional ideas, inventive, observant, yet consecrating his powers gladly to the cause of Christ.

The Rev. C. I Cameron, of the Established Church of Scotland's Mission in Bombay, has been compelled by failure of his health to leave India this week. Mr. Cameron has been among us only about a year and a half, having spent a year previously in Madras. It is a matter of very great regret to all who know him, that he should be under the necessity of leaving a field for which he is in many respects so will fitted, and it is a great trial to himself. He proceeds with his family to Australia and perhaps Tasmania, hoping to find there a climate more favorable to his health, and a field of usefulness. May it please the Lord to fulfil this hope.

The tale of our departing missionaries is not yet finished. Our readers will see by

our Correspondence columns that the Rev. A. H. Frost is obliged by ill health to return to England. We sympathize much with this valued servant of the Lord, in the painful necessity of again leaving this country. It is almost hoping against hope to look for his return. If not permitted so to do, may he be cheered by hearing of the blessing of the Lord upon those for whom he has labored and for whom he will continue to pray.

We learn from the Statistical Returns of the South India Mission of the Ch. Miss. Society for the half-year ending 31st December 1868, that 616 adults were baptized, and 325 added to the number of communicants. The total number of communicants in the 571 congregations is 9,539; of baptized 39,548; of European missionaries, 34; Native ministers 35; Catechists 30; Assistant Catechists and Scripture readers, 271; of unbaptized adherents, 14,257; able to read, 12,658; of scholars, 14.795.—15 new Native ministers have been since ordained. On his late Visitation tour Bishop Gell confirmed 4,302 Native Christians.

The Report of the American Mission in this Presidency, for 1868, is in some respects more encouraging than those for the two or three preceding years were. A purifying process had been rendered necessary in some of the churches by a residuum of caste feeling 'brought in unawares' and lying latent until circumstances brought it to light; but we may hope that they have now tided over this difficulty. The additions to the churches numbered 58; the net increase being 36; the total number of communicants 656. These reside in 152 villages; which shows that they are pretty widely scattered. Their contributions in 1868 amounted to Rs. 1,645. We have already noticed some of the matters embraced in this Report; many of our readers will have seen the Report itself; we have however marked some passages for extraction. We observe that there has not yet been any response to the appeal for aid in building chapels and houses for pastors; we hope there may soon be.

The Annual Meeting of the Bombay City Mission was held on Thursday in the Town Hall. C. E. Chapman Esq. presided. It was an interesting meeting though the attendance was not so large as we should have been glad to see. Addresses were made by Drs. Partridge and Joynt, Commander Robinson, F. W. Chauntrell Esq., Rev. G. Bowen, the Missionaries, Mr. Poole and Mr. Kobke, and the Chairman. There seemed to be but one opinion as to the importance of the Mission, the desirableness of increased agency, the need of larger contributions.

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THE BRAHMIC SALVATION.

In a recent number of the *Indian Mirror* appeared an article entitled "The Moral and the Spiritual." It begins thus:

"The religion of the Brahmo Somaj sets forth the very highest standard of morality. "Be perfect even as your Father in Heaven is perfect." This is the grand dictum of Brahmic ethics, in which all minor rules are included. Our religion does not leave out of account a single duty of man, or sanction the slightest breach thereof. We recognize not only all the private and personal forms of morality, which are taught by the enlightened sense of mankind in its present stage of development, but equally also all public duties, such as our country, our nation, or mankind in general may demand from us under different circumstances. Bound to be strict and faithful to ourselves, we must be equally strict and faithful in all our relations to those who are nearest and dearest in life, and feel bound alike to be faithful and strict in the discharge of our duties to our country, to our sovereign, and to all those who share with us the joys and sorrows of human existence. The spotless purity of private life must be combined with the perfect solidity and faithfulness of character in all its branches and bearings upon the world."

According to this, the religion of the Brahmo Somaj is taken from the Bible. A precept given by Christ to his disciples, becomes the grand dictum of Brahmic ethics: 'Be perfect even as your Father in heaven is perfect.'

But the law of God is exceeding broad. The same Master who taught his disciples to be perfect as their heavenly Father, pointed out to them that 'the will of God required purity of thought, motive and imagination. Our contemporary is conscious of this, and says:

"When watched by a vigilant conscience, when pressed and overawed by a constant aspiration after purity, often does the sinfulness of man retire for a while from his everyday life into the hidden recesses of his nature, there asserting its reality when his conduct is obviously pure, and every moment threatening to break out into all its previous palpablenes. Can the man who hungers after real holiness content himself with a mere plausible correctness of life, while his soul lies sick in the bed of in-dwelling impurity? Can the man of tender moral feelings allow the credit of righteousness to be fastened upon him when he is conscious of thousand thoughts and imaginations which stamp him before the pure witness of conscience as vilest of the vile?

"The great peculiarity of a moral life is this. The more it endeavours to purify itself, the greater and more oppressive is its consciousness of inward impurity. The faculty of conscience points out that we are vile, but furnishes no power whereby we may become holy. It opens before our vision a vast perspective of heavenly goodness, and reproaches us for not mastering it, making us extremely miserable at the same time to feel that we have not the capacity to do so. 'It elevates us by giving a great object to life, and making it serious and earnest; but it degrades us by making us constantly ashamed of ourselves, and keeping us in a perpetual state of humiliation,' and self-reproach. Alas, where is that peace and that joy which, we have heard, fall to the lot of the upright? Is that pure and high standard of morality which our religion teaches a mere fiction, or must man be ever doomed to the sufferings of self-reproach, and conscious unholiness?"

This is very good, very true; but it is also very discouraging. The more a man hungers and thirsts after righteousness, the more does he become conscious of his guilt; the more he seeks to do the will of God the more he becomes sensible of his failures. There are thousands of Christians who can testify to the truth of this account of the matter. Charlotte Elizabeth tells us somewhere that at one period of her life she covered the walls of her room with the divine precepts, that she might have them under her eye all the day long; and in a very few days became so convinced of sin that her distress was almost unendurable. Well, how is this fact met by our Brahmic friends?

"It is impossible for man to find peace and purity in trying to be merely moral. He whose conscience is torpid by the constant practice of evil, may find self-complacence in a condition of assumed goodness, but he in whom the vicegerent of God is once awakened into full activity, finds his imaginary goodness and happiness dashed into pieces at the same time, and is left to mourn over the wrecks of a sinful and melancholy heart. Peace and purity must be sought after in the higher regions of the spirit. Morality finds its consummation in the law of Divine Love. When the impulse of love is within the breast of a man he is capable of things which without that impulse are simply impossible to him. There is no end of glorious actions which are said to have been achieved under the influence of that sentiment, as it takes among men the different names of patriotic, philanthropic, filial, or conjugal love. This love is but a spark of that blazing fire which burns without respite in the soul of man when he *loves his God with all his heart, soul, mind, and strength, and loves his neighbour as himself.* The impulse, the inspiration, the enthusiasm which spontaneously spring up in that state of human consciousness are without parallel in intensity, or in effects. Moral achievments before whose magnitude his spirit erewhile trembled in despair and awe, when the man was a mere moralist, grow natural and easy."

Now there is a fatal gap, a formidable *lacune* in this description of the soul's progress in religion. The sinner instructed by the law of God as to his guilt and moral ruin, not daring so much as to lift up his eyes to heaven because of the violation of so many commandments, has his attention drawn to one commandment more, and this the greatest of all, Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and lo! he immediately finds peace. A marvellous and most unexpected result. As though a merchant, reckoning his liabilities at £1,000 and greatly alarmed because of his inability to meet them, should suddenly discover that he owed £100,000 and straightway be filled with joy and triumph! For if the command, Thou shalt love thy neighbour as thyself, convinces us of sin, the command to love God with all the heart and soul, will convict us of far heavier sin. If ever argument was signalized by a missing link, it is this. The great problem of humanity is how to get rid of the agonizing consciousness of sin; how to bring the rebellious heart into a state of amity with God; how to supplant the pleasure in sin by the love of God; and we are told in reply, the moral law will not do this, but the spiritual will. Love God with all the heart and soul and it shall be well with thee.

Paul in the 7th chapter of his Epistle to the Romans tells us of a conflict that he was the subject of, and of the way in which he found deliverance. 'When the commandment came, sin revived and I died.' When he came to know the law of God in its length and breadth, his confidence died out, his hopes took wing and flew away. Intellectually, he saw the beauty and propriety of God's requirements; but he found in himself no faculty of obedience; self-will, confirmed by inveterate habit, was too strong to be resisted. He went on struggling, failing, despairing. At length deliverance came, and how it came he tells us in the 8th chapter. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh [weak to overcome our corrupt nature], God sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law [demanded by the law] might be fulfilled in us who walk not after the flesh but after the Spirit." Thus, as he tells us, he obtained life and peace. He discovered that Christ had not merely come to make us acquainted with the will of God, but to give us a heart to do it; not merely to make us ac-

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quainted with sin, but to deliver us from its power. The law could convince but it could not save or sanctify; but Christ is the Saviour of sinners. Himself holy and spotless, he becomes our substitute; bears the burden of our sin and guilt; makes expiation on the cross in such a sense that it becomes a right and fitting thing for God to pardon sinners who believe on him, for his sake to blot out all their sins and love them freely. We love him because he first loved us, says John. Herein is love, not that we loved God, but that God loved us and gave his Son to be a propitiation for our sins. The cross of Christ bridges over the great gap between conviction of sin and peace. Here is a plan of salvation which is intelligible, self-consistent, consistent with the attributes of God and with the necessities of man. But the theory of the Brahmists is the reverse of all this. Our contemporary strangely misconceives the facts of the case, the nature of man's alienation from God, the power of sin, the phenomena of conscience, if he supposes that all man needs in order to love God with all his heart and soul, is to know the commandment, Thou shalt love the Lord thy God with all thy heart and soul and mind and strength.

THE MOTHER IN HEAVEN.

A POEM by Keble entitled "Mother out of Sight," excluded, at the request of friends, from the "Lyra Innocentium," has just been published by Sir J. Coleridge. If anything was wanting to show how greatly the spirit of the late Mr. Keble was mastered by the Romish system, it is supplied by this poem. An idea of its character may be gathered by these extracts:

Saw ye the bright-eyed stately child,
With sunny locks so soft and wild,
How in a moment round the room,
His keen eye glanced, then into gloom
Retired, as those who suffer wrong
Where most assured they look and long?
Heard ye the quick appeal, half in dim fear,
In anger half, "My mother is not here"?
* * * *
What if our English air be stirred
With sighs, from saintly bosoms heard,
Or penitents to leaning angels dear,
"Our own, our only Mother is not here!"
* * * *
Spirits, that half-orphaned roam
Forlorn in their far island home;
Oft as in penance lowly bowed
Prayer, like a gentle evening cloud,
Enfolds them, through the mist they seem to trace,
By shadowy gleams, a royal Mother's face.
* * * * *
Fails He to bless or home or choral throng,
When true hearts breathe His Mother's even-song?
Mother of God! oh, not in vain
We learned of old thy lowly strain;
Fain in thy shadow would we rest,
And kneel with thee, and call thee blest,
With thee would magnify the Lord;
And, if thou art not here adored,
Yet seek we, day by day, the love and fear,
Which brings thee, with all saints, near and more near!

His aspirations are here very distinctly expressed. The religion that the poet found complacency in, was one in which the Virgin Mary and the saints should be brought 'near and more near;' a nicely graduated change, not startling and offending, but insensible and stealthy. This has been wonderfully illustrated in a section of the English Church during the last twenty years.

The Angel in the thrice great Name
Hail'd thee, and Jesus to thy bosom came.
Yearly since then with bitterer cry
Man hath assailed the throne on high,
And sin and hate more fiercely striven
To mar the league 'twixt earth and Heaven;
But the dread tie, that pardoning hour,
Made fast in Mary's awful bower,
Hath mightier proved to bind, than we to break—
None may that work undo, that Flesh unmake.

Here we have an exalted expression of the sentiment that once found utterance in the words: "Blessed is the womb that bare thee and the paps that gave thee suck." The Lord Jesus did not sympathize with this utterance: 'Yea, rather blessed are they that hear the word of God and keep it.' He protested, on this as on other occasions, against the disposition to single out and elevate above the rank of believers generally, his mother, the wife of Joseph. And they who hear the word of God and keep it, to whom the word of Christ is the ultimate law, dare not despise these intimations, dare not elevate her above that rank.

Henceforth, Whom thousand worlds adore,
He calls thee Mother evermore;
Angel nor saint His face may see
Apart from what He took of thee;
How may we choose but name thy name,
Echoing below their high acclaim,
In holy creeds? since earthly song and prayer
Must keep faint time to the dread anthem there.

We learn something of 'the dread anthem there' from the 5th chapter of Revelation; through the door of heaven opened to the seer of Patmos, we have a glimpse of 'myriads of myriads and thousands of thousands,' and we catch the strains of their anthems: "Worthy is the Lamb that was slain;" but not a trace of the Mother of God, the Queen of heaven do we find, not a whisper of her name comes to us from any of these revelations of heavenly glory.—We close with one more extract:

Therefore, as kneeling, day by day,
We to our Father duteous pray,
So, unforbidden, we may speak
An Ave to Christ's Mother meek,

"Who is my mother? And he looked round about on them who sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my mother and my sister and brother."

CHRISTIAN PERFECTION.—IV.

Junior. What do you think of the doctrine of sudden sanctification? In opposition to the idea of progressive sanctification, that is, of a gradual, not very marked, progress towards the state of perfect sanctification, some maintain that it is possible to rise at once into the higher life.

Senior. We are all of us, more or less, insensibly influenced by the body of Christians among whom we first make our profession of faith in Christ. With a consciousness of our infantile state, and with the presumption that they are comparatively mature in the Christian life, we turn to them for light. We know that the word of God is given to be a lamp to our feet, but we naturally so far defer to their longer acquaintance with it, that we allow them to interpret it for us. In this way we may attain more rapidly to a knowledge of some things, but there is always the danger that they may have an erroneous view of others, a view which they inherited from their predecessors as we from them. Afterwards, it may be, we attain to a more assured conviction of the willingness of the Spirit to teach us for ourselves, directly out of the word: though it is to be feared that too many continue to the last to take on trust the interpretation of various passages. I think that one of the errors which we are thus led to take up, is the idea that there can be no very rapid passage from one experience of the Christian life to a higher one. What I have already said may suffice to show that I am far from being skeptical as to the readiness of the Spirit of God to 'show us great and mighty things which we know not,' to usher us, almost in the twinkling of an eye, into a region of light and power and gladness. I have no doubt that the great majority of Christians are living in a state of self-exclusion from an experience which might, compared with theirs, be described as one which eye hath not seen, ear heard, nor heart conceived. The actual introduction into this might be effected suddenly, but would not be accomplished without certain preliminary conditions. First, they need to know that there are such experiences attainable. I do not mean that they should know them accurately, for this is impossible until they are attained; but that they should come to the conviction that God is willing to grant such to believers here. 2ndly, they need to believe that it is not impossible that they themselves should attain to such experience. 3rdly, they need to be siezed with a strong and paramount desire for the attainment of such; a desire that will not allow them to be happy without it, even though all *worldly* elements of happiness should compass them about. 4thly, this desire should not have reference simply to the joy which belongs to the experience in question, but also to the glorifying of God. It is not unlikely that the desire and the faith may be subjected to a prolonged and severe test before they are rewarded. It is possible that after all the thirsting soul may be guided gradually (with occasional halts and even revulsions) into the desired place of enlargement and satisfaction; but it is equally possible that the emancipation may come suddenly. When, by the grace of God, a man has been brought into this heaven-like state, the contrast with his old state of semi-vitality, of doubting and trembling and trouble of conscience, is so startling that he is tempted to regard himself as at the pinnacle of Christian experience. It is not at all wonderful that it should be so. But let him listen to the still, small voice of the Spirit to whom he owes so much, and he will find the obligation laid upon him to aspire still higher; to forget the things that are behind and press towards the mark. This is of sovereign importance. It is not intended that we should ever be without hungering and thirsting after righteousness.

(To be continued.)

CHRIST'S VERITIES,

OR

THE "VERILY VERILY'S" OF OUR LORD.—XXI.

"VERILY, *I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.*" Matt. xi. 11.

The popularity of John was apparently declining. Of the multitudes who had once gone to the wilderness to see and hear him, few now occupied themselves about him. They had expected more from his ministry. There was something about him that impressed and stimulated their imaginations. In fearlessness, devotion and self-denial he seemed to them another Elijah. They remembered how Elijah had singly met all the

prophets of Baal and all the host of the idolatrous king, and in the name of Jehovah had triumphed over them all. Their country was now subject to an idolatrous power; the engrossing thought among all classes was, Who shall deliver us from the hateful rule of these Gentiles? John the Baptist bore the unmistakeable stamp of a prophet of the most high God; what more likely than that God had raised him up for the very purpose of breaking this detested yoke? Evidently, he had all the qualities needed to inspire confidence and lead to victory the sacramental host of God. But when his influence is at its height, he suddenly but quietly vacates it. He makes way for another; and who is that other? Jesus of Nazareth, whose voice is not heard in the streets, who is no agitator, whose manifest aim is simply to deliver men from their sins and teach them how to suffer. The great excitement regarding John the Baptist passes away. Little hope now of national enfranchisement from him; is he not Herod's captive? And what is this he is now doing? Sending to Jesus to know if he is indeed the coming One, or only another forerunner.

Perhaps even the disciples would have judged this not the fittest moment for an enlogium on John: would have rather judged some reproof of his vacillating thoughts to be demanded. But the magnanimity of Christ rises above this. That the course pursued by Jesus should appear strange to John, was natural enough; John shows his entire deference to Christ by submitting his perplexity to him; let Christ speak, this shall suffice. Happy are they who bring their doubts and their perplexities to Christ. Unto such he says: To you it is given to know the mysteries of the kingdom of heaven. He gives to the messengers of John just the evidences that he gave to every body else; some works that God has designedly left unfinished and which all the universe were challenged to finish and could not, Christ, with his creative fiat, finished; the blind saw, the lame walked, the lepers were cleansed, the dead lived.

Both the disciples and the multitude expected of Jesus that he should now say something about their late idol John the Baptist. Our Lord speaks first of the altered state of the people's minds regarding him. Was there any reason for this? Had John changed? His circumstances were changed, but he was faithful to the mission which he had received. If they had been disappointed in him, it was because of their erroneous expectations. The inconstancy was theirs, not his. He was a man of unbending integrity, no reed shaken with the wind; he was a man of self-denial, not to be won from the path of duty by the offers of a king, not a lover of soft raiment; there is then nothing wonderful in the fact that he should be in a dungeon. Had he been of a more pliant temper, had he been more selfish in his aims, his popularity would probably have remained. Is he a prophet? More than a Prophet; in fact, a greater hath not risen among those born of women than John.

He is Elijah; he is more than Elijah; more than Moses; more than Isaiah. What constitutes the dignity of a Prophet? That he is brought near to God and commissioned to reveal God. But surely Moses and Isaiah were brought near to God. Yes, but John came nearer. If the Lord seen by Isaiah high and lifted up and compassed by adoring seraphim, had left the throne, descending its steps in the form of man, and hand in hand with Isaiah, without seraphim or visible glery, had gone to Isaiah's house to dwell with him, that would have been a more wonderful manifestation. To know God in Christ is the highest of all privileges accorded to man; and this privilege was pre-eminently that of John, among all the prophets of the old dispensation. Let him that glorieth glory in this that he understandeth and knoweth me, that I am the Lord which exerciseth loving-kindness, judgment and righteousness in the earth; for in these things I delight.

Men imagine that the great Temple of Fame which they have reared, is destined to stand forever. Have not all ages and all nations been associated in the construction of it? Have not the wisest and most cultivated of all times, constituted a never-ceasing assembly to determine who shall have statues and altars and tablets in this sublime temple? All around the bases of these statues and these obelisks are there not piled the reverent testimonies of successive ages? Is there not a power in the glance of the very statues sufficient to dishearten any who should dare to lift his voice for their overthrow? Tho whole human family, the accumulated authority of all mankind, all majesty and honor and glory of this world, watch about the enshrined and glorified of this Temple and strike terror to the heart that would reverse the judgments of all time. So think the worshippers of this world's heroes. But the still small voice that came from the lips of Jesus eighteen centuries ago, is destined to shake to pieces this Temple of Fame, and to cast from their pride of place all these statues. 'Among them that are born of women a greater hath not risen than John the Baptist.' And if any should propose a statue to John, John himself says; 'He must increase but I must decrease; he that cometh from above is above all; he that is of the earth is earthly and speaketh of the earth; I am not worthy to unloose the latchet of his shoes.' "Thou alone art worthy to receive glory, honor and power; for thou wast slain, and hast redeemed us to God by thy blood out of all nations and kindreds and tribes and tongues."

Notes from an Interleaved Bible.

Psalm cvii. 3. Was this Psalm written after the second captivity? The language was certainly appropriate then. In considering the prophecies regarding Israel in Isaiah, Jeremiah and Ezekiel, we are to bear in mind that there came a time, after they were written, when the Jews would naturally use the language of this Psalm and consider that those prophecies had been fulfilled; when for many centuries there was all liberty and all facility for all Jews to return to Palestine and live there in the enjoyment of all national privileges. In interpreting the prophecies why should those five centuries be utterly ignored?

11. They rebelled against the words of God: those for instance spoken by Jeremiah advising them to submit to the King of Babylon.

16. Broken the gates of brass: by Cyrus.

20. Healed them; *i. e.* the fools, 17. Healed them by his word, convincing them of folly and vanquishing their self-confidence.

25. No reason why seamen should be ungodly.

33,35. His power to make fertile lands barren and barren fertile and the same country in one age barren and in another fertile, has been abundantly illustrated in the past and present history of the world. He has given man dominion over the earth, but retains the power of veto in his own hands. The extent to which He is honored in a country, is *an element* that He takes into account in the distribution of providential blessings; not the only consideration, for the time of judgment is not yet. The unwillingness to recognize this in our days, is much owing to the misapprehension of the matter; men imagine that we insist upon it as the only condition which God regards; this were absurd.

40-43. Prosperity abused, is forfeited; adversity improved, is soon removed; there are judgments of God even now; but the wise only understand, and trace the connection between the obedience and the reward, the disobedience and the punishment. They who are without wisdom lose all the lessons of Providence, recognizing only laws of nature. We need wisdom to observe the wonderful works of God in us and around us. The absence of this greatly displeased our Lord when he said, Have ye your heart *yet* hardened? Do ye not *yet* understand?

cviii. While the first five verses of this Psalm are very different from the first four of Psalm ix. the rest of the two Psalms are almost precisely alike.

Correspondence.

To the Editor of the "Bombay Guardian."

THE NASSICK MISSION.

My Dear Mr. Editor,—You will, I have no doubt, heartily sympathize with us in the great loss we are about to sustain in the departure of the Rev. Mr. and Mrs Frost of the Nassick Mission. It is sad to think that the noble rank of such veteran soldiers of Christ in different missions are fast disappearing from India. Mr. Frost has endeared himself to a vast number of the Native Christian community by his great kindness, sympathy and readiness to help and advise. His vast learning—his sound judgment—his easy and unaffected manners—his great humility—his Evangelical views—his long experience of human depravity in all its forms—his habitual, devout and prayerful habits are too well-known to need any further particulars. I have had the good fortune of being personally acquainted with him for the last 14 years, and each time I have seen and conversed with him my love and admiration for him have increased more and more—and I have always found it very profitable to be in his company.

For several years Mr. Frost has been a most active, zealous and self-denying itinerating Missionary in the Nassick Districts, and when it was found that his throat could no longer bear an incessant strain of preaching to a large congregation, he patiently spent his time in teaching the Normal class in September—revising and simplifying the Marathi Common Prayer Book, and in visiting and examining the Evangelists of the Church Missionary Society throughout their various stations. The Home and Bombay Committees have fully appreciated his worth and excellence. The Home Committee had very lately requested him to undertake the important duties of a Joint-Secretary to their Western India Mission—but Providence has ordained otherwise. His Medical advisers strongly urge him to seek a thorough change for the cure of the harassing disease his throat has been suffering from for years past.

I must here say a word about his excellent partner in life. She has never shrunk from sharing with her dear husband the constant fatigue of itineration—his care—his anxiety and his noble endeavours to spread the knowledge of salvation in this dark corner of the globe. For several years she kept up a girls' school in her own house in this bigoted town of Nassick, and has had to make no small sacrifice of time, strength and money. Some of the little Hindu girls she so kindly taught are now young women who speak of Mrs. Frost's motherly kindness with much affection and gratitude.

The late good Bishop of Bombay has always held Mr. Frost in great esteem and has been known to speak of him as "our judicious friend," "our excellent Missionary." Mr. Carss the present Principal of the Money Institution, has beautifully described his experience of Mr. Frost. He says—"I have ever found him to be the thorough Missionary, the competent adviser and the true friend."

Who will not, then, deplore the loss of such a dear Missionary from the field of battle?

On Friday last, the 10th instant, Mr. and Mrs. Frost were entertained at the house of Mr. Cara

pit Johannes in Sharunpur by the boys of the Normal Class where, after tea was over, one of them read an address*—to which Mr. Frost replied.

Yours faithfully,
X. Y. Z.

* We have been favored with a copy of this address, but the narrow limits of our paper do not permit us to publish it. [Ed. *B. G.*]

My Dear Editor,—You were kind enough to publish a few months ago in your very admirable paper an appeal which I sent you on behalf of the building of a new Mission School at Anund, and I am sure you rejoiced with me at the very liberal manner in which that appeal was responded to by a few of the English residents who take pleasure in the establishment and the spread of Christianity in India. You will also, I am sure, be glad to hear now that the school, to which, by the way, I have taken the liberty of giving the name "Sands-Field," is nearly completed. The building consists of three apartments, one large for the school, one for the teacher, and a third as a kind of traveller's room to accommodate the Missionary when making a tour in the neighbourhood or examining the children. It is by no means an ornamental or costly construction, but will be substantial and quite sufficient for all our purposes. I was extremely anxious to bring the expense of the building as low as possible; and for this purpose took most of the superintendance and management of the work upon myself. In two weeks more I hope to be able to tell you that all is completed.

I have not asked Government for any assistance, partly because the first subscriptions were so liberal, and partly because I should certainly prefer to be independent of the state purse. It will take about Rs. 200 or Rs. 300 more to perfect the undertaking. Will any kind heart be prompted to aid in raising this sum?

I am, my dear Editor, yours,
Geo. T. Rea.

Borsad, 13th April 1869.

Epitome of News.

SATURDAY, April 10, 1869.

—The "Mofussilite" has heard from Mooltan that an officer, lately arrived there in the 'John Jacob,' shot on the passage up the 'Chenab' an alligator which measured 18 feet 9 inches from tip of snout to tip of tail, and 7 feet in girth.

—*Bombay Gazette*; London, March 19: "The debate on the second reading of the Irish Church Bill began last night with a speech of two hours and a half in length from Mr. Disraeli. I need hardly tell you what sort of an effort it was. Any one who has carefully studied the recent history of this now veteran Parliamentary leader, and who knows his cast of mind, could always tell beforehand the nature of a harangue to be delivered by him on a subject of high political importance and reaching to the very basis of national conviction. Given that theme to discourse on, Mr. Disraeli will be alternately philosophical—when he will talk absolute nonsense;—historical—when he will be dull;—argumentative—when he will be sophistical;—or facetious, when he will be at home, and prove really amusing. Such was the exhibition with which the Opposition Chief led his credulous followers to defeat last night. The *Times* happily characterises the oration as 'flimsiness relieved with spangles'—the definition of a Columbine's skirt."

—Here is a specimen of the way in which his Honor, Judge Moroba Canoba administers justice in Bombay: Annajee Dewjee had brought an action against Cooverbaee, woman, the plantiff was not present and three persons appeared in his behalf to say that he was ill. Mr. Moroba—"It is twenty minutes past 12 o'clock. Take Annajee to the Jamsetjee Hospital and bring a certificate—Dr. Anderson is the apothecary there—by one and a quarter. (To defendant)—Sit there for an hour, and if no certificate is brought in an hour, you shall get fifty rupees damages." At a quarter past 1 o'clock, the Judge returned into Court after a short adjournment, and said to the female defendant—"I have given the time: the time is over, and, as I thought, he (plaintiff) has not come, and he could not be sick. I cannot say whether the plaintiff's claim be true or not. From what you say, I doubt the justice of the plaintiff's claim; and by law I have the power to punish those who drag persons into Court unnecessarily. Therefore, you shall get Rs. 50 by way of award and damages. This order is final, no authority in the world can alter it. You will get the money after eight days. Plaintiff nonsuited."

Our contemporaries publish many similar specimens, and it is to be hoped that the attention of Government will be drawn to the matter. Supposing the reports to be correct the proceedings in Mr. Canoba's court must ordinarily be of the nature of a farce.

—*Times of India*: "Dr. Murray Mitchell, who is travelling through India inspecting the different missions, arrived in Delhi about a week ago and was the guest of the Commissioner, Colonel McNeile, C. S. I.

—Same: "A corespondent of the *Pioneer*, who authenticates his communication, calls attention to the want of surveillance over railway guards and drivers in actual charge of trains at stations where there are refreshment-rooms. It is certainly not too much to ask that men *in actual charge of trains* should be prevented from carrying spirits with them, or purchasing them at refreshment-rooms on the road."

A very little liquor will often suffice to diminish in some slight but perilous degreee that exceeding watchfulness and self-control which are necessary in one who occupies so responsible a position as a railway engine driver does. He would be reported sober by those who saw him, and yet would not have his wits about him as he should.

—A Chaplain thus writes on the idol-defiling case of Berhampore:—

"Does it not appear that our Christianity is seriously compromised when Government institutes the prosecution in case of the defilement or injury of an idol as has lately been in the matter of Mr. Walker, acting for the East Indian Railway Company?

"It might very well be left to the worshippers themselves through their head men, to take action at law, if they chose, against the offender, when justice should be dealt impartially; but surely when a Christian Government is the first to take action in such a matter and gratuitously institutes a prosecution, it puts itself in the position of *protector of idols*; and so compromises the community of which it is the representative, and of whose principles it is the authoritative exponent."

MONDAY,—April 12.

The Rev. Mr. Mackay, Chaplain at Meerut, is the eldest son of the Chief of Clan Aberich, who was descended from King Robert Bruce.

—Government Resolution on the Bhore Ghaut Accident: "The true cause was, no doubt, as stated by the Commission, mismanagement of the brakes and engine by the persons in charge of the train, combined with an inefficient and insufficient appplication of sand to the rails."

TUESDAY,—April 13.

—*Friend of India*: "The most cheering element in the prospects of Indian cotton, is the vast improvement effected in so short a time in the character of the indigenous staple. Even the natives have learned that there must be a selection of seed adapted to the climate and soil of each province.

"Rarely has the present writer seen so pleasant a sight as that presented by the whole line of railway from Nagpore to the Thull Ghaut, in the cotton season. Yards and trucks stocked with well pressed bales, marts alive with sellers and purchasers, European buyers and agents on the spot paying over the price for a pure staple which they have carefully examined, and an enriched peasantry at last freed from the oppression of the hereditary usurer and from the listlessness with which that oppression had cursed generation after generation. Self-interest is now allowed to tell directly on the ryot. The dealer who cheated the producer on the one hand and deceived the Bombay merchant on the other, has been ousted by the honest agent or direct purchaser with his presses and railway waggons."

"The Rev. S. Knowles, the American Methodist Episcopal Missionary of Gondah, reports that in his preaching tours last year his work was made more interesting by the presence of a fanatical Mussulman Khatib, or preacher, from Fyzabad. He is an intelligent, good looking man, about 35 years of age, of the Sunni, or orthodox sect. He is an eloquent speaker, and has great influence among his co-religionists; carrying the 'Quran' and the New Testament in his wallet, he goes all over Oudh, preaching a regular *jihad*, or religious war. The burden of his preaching is that all Christians are kafirs, and that—'Yaukum Waikum Walladin,' i. e. spread your religion by the sword,—is the only true doctrine. This he seems to be allowed to do with impunity, but then it is only a dozen years since Fifty-seven."

"Bishop Alford's Charge to the English clergy in China should be read by all who seek for an intelligent review of Missions in regions which in contradistinction from India, the Bishop would call 'The Far East.' He is anxious to establish a special Missionary Society for China and Siam, Japan and the Corea, Mongolia and Manchuria Formosa and the Loochoos, and the many thickly peopled islands of the Chinese and Japanese waters, containing perhaps a fifth of the population of the world and at present almost beyond notice. The Church of England spends only £7,000 a year on this territory and has 8 European agents. The Bishop is very plain-spoken on the two great vices of Hong-Kong, fornication and gambling, both of which the Government licenses. He has in vain urged the Governor to separate Government from the scandal which he describes in language worthy of Defoe."

"Bishop Alford is hopeful regarding Christianity in Japan, and calls on our Government to procure the blotting out of the law which threatens all Christian converts with death. Nor is this law in Japan a dead letter. It lives and breathes still, not in the statute book only, but in the prejudices of statesmen. The American Missionaries who have resided in the open ports of Japan for ten years take the liberty of American citizens to travel, to learn the language, to converse with the Japanese, to teach them *by conversation* the facts and doctrines of Christianity, to translate the Scriptures into their language, and to baptize In spite of the law there are six Protestant converts, and the first English missionary has recently gone out. Christianity is associated in the minds of the people with the Roman Catholic practices of the Portuguese Priests of former days, and is regarded rather as a system of magic and miracle. The Bishop states that the Japanese worship a goddess in the sun, the ancestress of the Mikados, who accordingly claim the sovereignty of the country. This belief is incorporated into the Sintooism of the people. It is very difficult to state precisely what Sintooism either is, or is not. In the Sintoo temples, properly speaking, no graven images are worshipped. A mirror over the altar reflecting the image of the beholder is regarded as the emblem of truth; and a spirit caled *Kami* is adored under the form of white paper which is seen suspended in strips at the Temple gates and is considered emblematic of purity. The Sintoo temple grounds, however, abound with stone figures of animals, the buffalo and white horse, and the fox. Many of these representations are connected with Mikado, or hero worship; for they worship their Mikados both dead and alive: and not the Mikado only but his insignia of royalty, the horse on which he rides, the norimon or chair in which he is carried, the Chrysanthemum which is his crest, and also his signet. On this ground, the Bishop fears the rule of the Mikado, as distinguished from that of the Tycoon, may prove unfavorable to the extension of Christianity in Japan."

—The *Indu Prakash* gives a list of 22 Native newspapers published in this Presidency, the average subscription of which is Rs. 6-3-0 per annum, the postage Rs. 3-4-0 or more than *fifty per cent.*

—*Indian Public Opinion*: "The late Nizam of Hyderabad, Akbalud-doulah had in his private employ four hundred *Hafizes*, (or those who have learnt the whole Kuran by heart) forty Mullahs, for giving lectures on Bookharee Sharee, and two hundred other Moulvies to teach Hussen Husseen and Dalail-ul Khairat. In the months of *Ramazan* and *Moharrum* his gifts to religious men and charity to the poor were on a most liberal scale."

—*China Trade Report*: "The Mahomedan Rebellion is still continuing to give trouble, and serious disturbances are going on some four hundred miles from the capital. By last accounts, a body of troops were on the point of leaving Pekin to restore order.

"The Literary graduate Koh, who was the ringleader of the disturbance at Yangchow, has been arrested, and was identified by the Rev. Mr. Taylor."

—The *Bombay Gazette* blames the Railway Accident Commission and Government for not having recommended the Fell system for the Ghaut inclines. Mr. Knox expressly says—"With Fell's principle we should be able to work over the Thull Ghaut Incline at fifteen or twenty miles an

hour easily, and the present speed is annoying in the extreme."

WEDNESDAY,—April 14.

—*Indian Mirror*: "We are glad to observe some of our Brahmo friends have adopted the good custom of gratefully acknowledging the Father's mercy just before taking meal. It is to be hoped this will not sink into empty form. The oftener God is remembered in connection with the events of our daily life the better for us."

—*Bombay Gazette*: "The Peers have actually read a second time, thereby affirming the principle of the measure, a Bill empowering the Crown to confer Life Peerages for distinguished services. This is a striking political fact, significant of the inroad which modern notions have made upon the territory of pure conservatism in the Upper House."

—Same: The Duke of Argyll has sent a peremptory despatch to the Supreme Government directing the prompt removal of the intrusive Bengal Bank Agency from Bombay."

—Same: "Colonel Warden of the 24th N. I., who died at Poona on Sunday, served in the Land Transport Corps at the siege of Sebastopol; commanded a division of that corps attached to the 3rd division of the British army employed in the trenches during three successive bombardments of Sebastopol, and with the 3rd division of the army, under Sir R. England, engaged in the assault of that town. For these services he received the Crimea medal, and Sebastopol siege clasp. He was also, as is well known, Director of the Land Transport Corps in the Abyssinian Expedition."

—The Fort Press Company charged with causing a nuisance by smoke, plead that smoke cannot be consumed in India as it is in England. We believe that it is only by judicious kindling that the smoke can be consumed. The coal added to the fire should be placed in front of the rest so that its smoke shall have to pass through the flame of that which is incandescent.

—The *Englishman*, noticing the conditions offered by the Gaekwar to his brother as the price of liberty, says: "Now these conditions seem to have been framed with the object of rendering a reconciliation impossible. What are 'evil advisers'? The Gaekwar might interpret this phrase as he liked, and to his brother's disadvantage. The conditions in fact are so very simple that even the Dada Saheb was not deceived by them. They placed him, his friends and servants, entirely at the mercy of the Gaekwar."

—*The Indian Daily News* gives an outline of Dr. Wilson's address on Indian Research before the Asiatic Society at Calcutta: "He began with a brief history of the Asiatic Society, and its different branches in India and in Europe. He then launched successively on the subjects of languages, ethnography, botany, and geology. In languages he stated that much progress had been made during the last 20 years in examining the literature of the country. He instanced what European scholars like Max Müller, Goldstücker, and others, had done and were doing; and also the part taken by Indian scholars, specially noting Dr. Haug's Zend labours, and Mr. Blochmann's effort to translate the Ayeen Akberry. Copious notes were read from a new work about to be published by Dr. Wilson on Caste, and the audience were led back to Dr. Wilson's favourite topic of the early life and civilization of the Aryans in India, which were most minutely described.* * * *

"Dr. Wilson further believed that the Sanscrit *Govindas, (a pastoral people)*, contracted into *Gondas*, furnished the appellation of *Gonds*. He next took up ethnography, and asserted that the *Brahoos*, a tribe in Scinde, adjoining Beloochistan, had nothing in common with the Beloochee (Aryan) language, but appeared to be cognate with the Telugoo and other languages of South India. It would appear that these Brahoos, Gonds, Telugoos, and others of the non-Aryan tribes, are the broken branches (broken up by the subsequent Aryan invasion) of a Scythian race which spread over the country before, and which invaded and took possession of India in the reign of Cyaxares. * * * * *

"Dr. Oldham, as president, conveyed the thanks of the Bengal Asiatic Society for the honour done to it by Dr. Wilson, and praised the Bombay branch which had accomplished so much under him."

—*Bombay Gazette*: "The B. I. S. N. Co.'s steamer *Martaban* and thesteamer *General Outram* both sailed from Bombay on the 6th instant for Cochin. Two steamers competing for cargo at the same time, rates of freight suffered a great decline. Both steamers arrived at Goa on the night of the 7th, and the captain of the *General Outram* being determined to get ahead of his rival extinguished all his lights and slipped away to Carwar, arrived there at 1 A. M. on the 8th instant, stopped a quarter of an hour, and steamed away down the coast; and having thus got a clear start will get all the cargo and passengers."

—*Times of India*; Broach, April 12: "The great fair of Kurode, which is held within six miles of Broach, commences to day and lasts a month. This fair occurs only once every twenty years, and it is anticipated there will not be fewer than 200,000 people huddled together. Should cholera, which has again broken out here, commence its ravages amongst that immense dirty crowd in this hot weather, it is dreadful to contemplate what may be the result."

—*Poona Observer*; Secunderabad: touching 'Lord Francis George Emmanuel Gordon': "He is actually the son of a horse-keeper of Bolarum, who for some time served a Mr. Gordon. His mother and sister are living. The former is a pauper on the street—the latter some one's waterwoman, and considered to be 'daft.' The fellow himself received some sort of education from the Rev. Mr. Day, but he was never ordained; and the Society he says he is associated with (I forget the name now) never had an existence. He is known well in these parts as a mere loafer."

—*Delhi Gazette*: "We learn from the *Mail* that the Pope has blessed the Golden Rose, but it is not yet known who will receive the famous gift. The English Catholics in Rome were to celebrate a three days' service, to invoke the aid of St. George to procure the conversion of England."

—A European, F. S. Berwyke, C. E. was tried on Tuesday for rape of a girl 10 years old, but not convicted for want of evidence. One of the witnesses was the man's concubine, a native girl aged 11 or 12.

THURSDAY,—April 15.

—Four of Judge Moroba Canoba's Decrees have been reversed on appeal.

—The *Pioneer* describes the following extraordinary 'affray in the dark.' There is nothing of the wild Hindoo about these Punjaubee guards:

"On the 17th ultimo a party of twenty prisoners, considered and justly considered to be desperate men, left Allyghur for the Allahabad Central Prison under a guard of one head constable and six constables, by the 10 P. M. down train. They were placed in three compartments, with a constable at each door. The night was dark and stormy; and about midnight, after leaving Juleysur Road Station, the lights went out. In one compartment were six prisoners, guarded by constable Ram Sing and Soormuck Sing, Punjabees. In the dark, under cover of the noise of the train, the prisoners managed to break the connecting iron bar to which their leg-chains were fastened. Six desperate men were thus loose against two constables, and a desperate fight forthwith commenced. Soormuck Sing, who was at the door on the near side, found himself in danger of being choked by Sewa, one of the prisoners and a powerful man, throwing his fetters over his head and pulling him hard against his chest. The constable's cries were fortunately heard by constable Kullian Sing in the next compartment. The prisoner had dragged Soormuck Sing half out of the window, and the other prisoners were pushing him out from behind, when Kullian Sing, gallantly coming to the rescue, got half out of his compartment and resting his foot on the side bar outside the carriage, managed to reach Sewa, who was uppermost, and used his staff so effectually on Sewa's head as to free the constable from his grasp, and to leave Sewa, beaten back into the carriage, in no condition to renew the struggle. While this desperate conflict was passing on one side another prisoner, Chedalall, at the opposite door, had almost got himself out of the carriage but not before Ram Sing, constable, had seized him from behind. A third prisoner, Buljeet, throwing his fetters over Ram Sing's neck from behind, forced him backwards and compelled him to let Chedalall escape; and before Ram Sing could recover himself the prisoner Buljeet had also jumped out of the window. Without a moment's hesitation Ram Sing followed him, and succeeded in re-capturing Buljeet on the spot. All this time the train was in full motion, and such was the darkness and the noise, that there was not one who knew precisely how it fared with his neighbour; and it was only when the train arrived at Toondla, and lights were brought, that Soormuck Sing, the other constable, found his comrade and two prisoners missing, and his own assailant, Sewa, lying wounded at the bottom of the carriage. A party of Railway Police were sent after the missing men. Some two miles off they met Ram Sing, constable, with his prisoner Buljeet, neither of them a bit the worse for their leap in the dark. The other prisoner Chedalall, was subsequently recaptured, and brought in, by a zemindar of the Agra district the following day. We trust the gallant conduct of the three constables will not pass unnoticed."

—*Bombay Gazette*: "For some time past we believe the Municipal Commissioner has been arranging for the entire separation of the Assessing and Collecting Departments of the Municipality. The change is to be at once carried out. Four ward superintendents have received notice to quit, and the shears have been applied in every direction so as to effect a saving of some thirty thousand rupees per annum."

FRIDAY,—April 16.

—*Times of India*: "The teachers of the General Assembly's Institution presented to the Rev. Chas. J. Cameron, M. A., who leaves Bombay for Australia to-day on account of ill-health, a sandalwood box and a large copy of the Bible, as a token of gratitude and respect for the kind treatment which they had received from him during his connection with the Institution. The rev. gentleman was a zealous teacher and earnest missionary, and his loss will be much felt by the native Christian community."

—Death last week, 420: The mortality from Small-pox continues to rise. It was 108 last week.

—Government having submitted the Draft Bill on European Vagrancy for the opinions of a large number of gentlemen having official positions, these opinions are now published. We make an extract or two. Mr. A. F. Bellasis says: "I may add that I am of opinion that it would be advisable to make a Vagrant Act applicable to the natives of India; for, perhaps, there is no greater pest to the community than the number of native vagrants, who, under the garb of religious mendicants, wander through the country, pilfering, robbing, and extorting money by threats, without any ostensible means of honest livelihood or occupation." Mr. Dossabhy Framjee: "I notice with regret that Sections 10, 11, 12, and 13 of the aforesaid Committee's Draft Bill, which provide for the repression of European prostitution, have not been embodied in the present Bill."

TELEGRAPHIC NEWS.

London, April 8th.—Mr. Lowe delivered his financial statement for the past year in the House of Commons last night.—The actual receipts amounted to £72,592,000 and the revenue to £72,855,000. The expenditure, excluding the expenses of the Abyssinian expedition, is put down as £68,223,000 showing a surplus of £4,632,000.—The whole of the Abyssinian expenditure was less than £9,000,000, the actual expenses of the Expedition, in India, being £6,830,000 Upwards of £4,000,000 on account of the Expedition still remain to be covered, and Mr. Lowe said it might therefore be necessary to impose a new Tax. He proposed to introduce some reforms in the mode of collecting taxes, to take effect in 1870. The taxes will then be collected by excise officers once yearly. The gain to the Revenue is estimated at £3,350,000 which, after adding the surplus of £4,632,000 and deducting therefrom £4,600,000, would leave a surplus of £3,382,000. Mr. Lowe therefore proposes to deduct one penny from the Income-Tax and to repeal the duty on corn, fire insurances, and hair powder, and to reduce several others. The Tea Licence is to be abolished.—The Nawab of Bengal has been received by the Emperor Napoleon.—Fresh agrarian outrages have taken place in Ireland.—Judge Wilde has been gazetted Lord Penzance.

9th.—In the House of Commons last night, Mr Eastwick postponed his motion relative to Central Asia, on an appeal from Mr. Gladstone, who said that the discussion was inopportune, and that no engagement had been entered into by the Indian Government to pay an annual subsidy to the Ameer of Afghanistan. Very friendly communications, he said, had been exchanged with Russia, but they were not yet concluded. When they

were terminated he would communicate the result to the House.

10th.—Mr. Reverdy Johnson has announced his resignation.—In the House of Commons last night, Mr. Grant Duff, replying to Mr. Mitchell, said it was the intention of Government to resume drawing on India shortly.—A Bill has been introduced into the Lords, authorising the Queen to create four life peerages annually for distinguished services, the total number not to exceed 28. The Bill was read a second time last night.—Mr. Lowe's Budget has been very favorably received. —The Hudson Bay Company has accepted the proposals made by Government for the surrender of their territory.

11th.—Earl Radnor is dead.—In the Corps Legislatif yesterday M. de Lavalette, replying to M. Favre, said that France in the recent conference had sought to preserve general peace, and that difficulties not surmounted (? had not been insurmountable). Appeasement had been obtained in the west as well as in the east. France would defend peace, and if necessary impose it. —A strike in the collieries and foundries is going on in Belgium, and sanguinary encounters with the troops have taken place.—The steamer *Bengal* with the outward Indian mails, left Suez for Bombay to-day at noon (6 hours before contract time). —The Bombay Mail of the 26th ult. was delivered in London to-day.

13th. In the House of Commons last night Mr. Disraeli gave notice of a series of amendments to the Irish Church Bill.—Mr. Lowe's Budget resolutions have been adopted, except that relating to the collection of taxes, which has been deferred.—The troop-ship *Queen of the North* has arrived.—Mr. Grant Duff, replying to Colonel Sykes said, that the claim of Syud Abdool to be the rightful Nawab of Jinjeera was invalid. He could give no information about his condition. Our relations with Jinjeera were of a mixed character.—Marshal Niel stated in the Corps Legislatif yesterday that the French army was now upon a peace footing, but that it could be transferred to a war footing in 8 days.—28,000 regular troops and 11,000 volunteers have been allowed to return home, and only those classes formed subsequent to 1863 have been ordered to join their regiments.

Washington 10th.—The House of Representatives has adjourned, after authorising President Grant to recognise the independence of Cuba when a Republican Government shall have been established.

12th.—President Grant has nominated Mr. Motley to be the successor of Mr. Reverdy Johnson at the Court of St. James, Governor Curtis to be American Minister at St. Petersburg, and Mr. Johnson, Minister at the Austrian.

Miscellany.

—*Evangelical Christendom*: "In Rome active preparations are being made for the meeting of the Œcumenical Council, which will commence on the 8th of December. Among the subjects that will then be discussed are the temporal power of the Pope, fasting and penance, the marriage of priests, and other matters of Church discipline. It has also been said that a successor to Pius IX. will be chosen on that occasion, but of this the Roman Catholic journals say nothing.

"It has now been agreed that the meetings of this council will be held in that part of St. Peter's which has received the name of the Church of Saints Protasio and Martiniano, on account of the altar that has been raised there to these saints. It is situated in the right wing of the nave, and is capable of containing at least two thousand persons. It is in this chapel that the Pope, on the evening preceding Good Friday, washes the feet of the twelve men who represent the Apostles, and is known to the lovers of the fine arts as the part of St. Peter's which contains the tomb of Clement XIII., by Canova, and the copy in mosaics of the painting of Santa Petronilla, by Guercino. The seats are to be arranged in the form of a semi-circle. The cardinals and archbishops will be seated on the Pope's right hand, while the orators and ambassadors of the Catholic sovereigns will have their places on his left. About 880 patriarchs, archbishops, and bishops have received invitations to attend this council, but it is not expected that more than 700 or 750 of these will be present. It has not yet been decided whether the bishops *in partibus* will be allowed to take part in the proceedings. At present it is believed that only those who have strong leanings toward the policy of Pius IX. and his followers will be admitted, and that these will attend, not as bishops, but as secretaries. In this way those who are obnoxious to the Papal Court can be excluded. A college of stenographers is being formed from among the priests, who will have a special part of the building set aside for them, and whose duty will be to take verbatim reports of the addresses delivered at the public meetings. The Latin language will be the only one employed at these meetings; and as the English, French, Germans, etc., do not pronounce Latin in precisely the same manner, stenographers will be present from each of these nations. No place has been set aside either for the public or for journalists. At present it seems likely that the council will continue to sit for only three or four months, in order that those cardinals and bishops who have come from a distance may be able to return to their sees before Easter.

"While preparations are thus being made for this ecclesiastical meeting, the defences of the city and the training and organisation of the military are also receiving the closest attention. Several sham battles have lately been fought by the Papal troops, and few weeks pass in which cannons and other materials of war are not landed in Civita Vecchia; even the Roman newspapers calculate that no fewer than 60,000 guns have been sent from Toulon to the city. The Papal army now amounts to 16,334 men. Of these, 8,240 are Italians, 2,930 French, 678 Belgians, 713 Dutch, 270 Swiss, 1,154 Germans, 88 Austrians, 52 Russians, 234 Canadians, 184 English, 2 Swedes, 42 Spaniards, 13 Portuguese, 1 Mexican, 18 North Americans, 1 Peruvian, 3 Turks, 3 Syrians, 1 from Morocco, 2 from the Brazils, and 4 from Tunis. In addition to these, there are other regiments of soldiers, such as the Zouaves, which numbers 4,342 men; the Roman legion, which contains 1,908 soldiers; the foreign Carabinieri, which consist of 1,696 men. Thus in Rome there is one soldier for every ten inhabitants. It is not, therefore, to be wondered at if all signs of intellectual life and energy are crushed out by such an overpowering army."

—*American Mission Report*: "The *Maratha New Testament with references*, the printing of which was in progress last year, has been completed. An edition of 1,000 copies has been printed. It is in clear open type and the binding is attractive. The book supplies a great want of our Native helpers, and is highly prized by them.

"An edition of 1,000 copies of the translation of the Tract "Come to Jesus" has also been published.

"The *Dnyanodaya* has been issued twice a month as in former years. It appears more regularly than formerly, and supplies our Native Christian community with much valuable information of what is taking place in different parts of the world. It is often read to the people in the villages by those who receive it. It is an earnest advocate of the truth, always taking the side of true reform, and exposing error wherever it is met. Mr. Shahu Dajee Kukade is still the energetic Editor."

—The Rev. Vishnu Bhaskar, Bombay, says: "Some people in connection with other Missions often attend our Sabbath services. The number present ranges from 30 to 50. When the Lord's Supper is administered as many as 75 have been in attendance. It appears from this that the denominational distinctions which prevail in England and America are not strictly regarded in our Native Churches, nor should they be. It is better I think to have no strife about these unimportant matters, for Christ is not divided, nor does he change. 'Jesus Christ the same yesterday, to-day, and for ever.' May his prayer for the unity of his church, (John 17: 23) be speedily fulfilled."

—Rev. L. Bissell, Ahmednuggur:—"The *Girls' School* under the care of Mrs. Bissell, has had over sixty in attendance most of the time. Besides the general oversight of the pupils, Mrs. B. has spent about three hours a day in giving instruction to the different classes. Some pains have been taken to classify the studies in the higher division, and arrange them in a three years' course. On this plan a class will be expected to leave the school at the close of each year. A class of seven left at the end of the year in review. These are all members of the church, and their character is such that they are an ornament both to the church and the school. Three of these have been engaged as assistant teachers in the school for the coming year, and a fourth has been employed as a teacher of a girls' school, in connection with a native regiment at this station.

"Ten of the pupils have made a public profession of religion in the past year—eight uniting with the 1st church at this place, and two with the second church. Most of these have been several years under instruction, and others who have been their teachers will rejoice with us in this fruit of their labors. The time is coming when virtuous young women in India will find a wide door of usefulness open before them. Even now a girls' school is not such a rarity as it was a few years ago."

"Three or four companies of native assistants, from two to four in each band, were sent out in as many different directions, and 'went everywhere preaching the word.' One of these companies I was able to join for a few days, and with them attended a pilgrimage of *Khandoba* at *Kothan*, about thirty miles west of Ahmednuggur. The old abominations of hook-swinging are now prohibited, but there is still enough eclat in connection with this pilgrimage to draw together several thousand people from the surrounding villages. We counted thirteen persons who were paying their vows by measuring with their bodies the distance from a certain tree, or their own village, to the shrine of the dumb idol. Twelve of these thirteen were women."

—Pastor Kasambhai, Khokar. "A blind man and his wife who have been affected by the truth for more than a year, and have lately expressed their desire to join the church, will soon be admitted to the communion. This blind man has been employed by us to play on the *mridang*, one of the musical instruments in connection with the *kirttan*. Having a retentive memory, he soon learned all our songs, and is very useful to us in our attempts to proclaim the Gospel by means of the Kirttan. May the Lord strengthen him and his wife in their determination."

—Rev. A. Hazen, Sholapore: "We have endeavored to reach as many people as possible with the voice of the living preacher. Two assistants have been constantly employed in this way, and part of the year a third. In addition a teacher has taken part in the service once a day. We have thus had two companies of preachers each morning, and some of the time preaching in three places. Most of the year there has been preaching in the afternoon also. Other christians have been in the practice of going out on Sabbath mornings to villages in the vicinity, to speak to the people as they should find opportunity."

"In addition to the chapel there are about a dozen places in the city and the Camp bazar, which are visited regularly, and some other places occasionally, for the purpose of preaching. The numbers who listen vary much at the different stands, and also at the same stand on different days. I have had more than 200 listening in quiet, and I have spoken to an audience of less than twenty. It is the exception when we have less than 30, and the average is full 50."

—After having been suspended forty years the excavations in Herculaneum are to be immediately recommenced, by order of Victor Emmanuel, who promises, out of his own purse, 6,000 lire a year for five years.

—Is there any monster of vice mentioned in history whose character some one has not attempted to blanch, in our times? Mr. William Gilbert has been writing a biography of Lucrezia Borgia, in which he describes her as a most pious and virtuous lady!

—Mr. Matthew Arnold has been writing a book entitled Culture and Anarchy. The *Athenæum* says: "Myself and my Countrymen would be a more fitting title. Culture is of course synonymous with Mr. Matthew Arnold, while Anarchy includes the rest of England."

—The phototype is an application of photography by means of which blocks for 'surface-printing' may, with utmost accuracy and with any degree of enlargement or reduction, be prepared from engravings or pen-and-ink drawings.

—M. Janssen's letter giving an account of his observations of the August eclipse, was rejected by the Bureau of the French Academy because it was insufficiently pre-paid, and was sent to the dead-letter office.

—The *New York Evening Post*: "At the lecture of Professor Waterhouse Hawkins, before the American Institute, on the evening of January 27th, the audience were taken completely by surprise by the unveiling of the restored skeleton of a huge reptile called the 'Hadrosaurus.' The restored monster, supported by strong iron braces, was 14 ft. 8 in. high; entire length along the back, 25th ft.; and length of tail alone, 12 ft. He had been skilfully concealed behind curtains, which covered with diagrams, left no suspicion of anything behind them. At the proper mo-

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ment the curtains were dropped and the animal stood out in full view.

"The Hadrosaurus was described and named by Joseph Leidy, of Philadelphia, who gives the following account of its discovery :—

"'Attention was first called to the discovery of the remains of the Hadrosaurus in the autumn of 1858, by W. Parker Foulke, of Philadelphia, member of the Academy of Natural Sciences, a gentleman who has always displayed a great interest in the advancement of the objects of the latter institution. While passing the season at Haddonfield, Camden county, New Jersey, Mr. Foulke learned from one of his neighbours, John E. Hopkins, that in digging marl upon his farm twenty years back, there had been found a number of large bones. They were said to have consisted mainly of vertebræ and had been gradually distributed among visitors who were curious in such objects, so that none remained in the possession of Mr. Hopkins. In the hope of finding additional portions of the skeleton, with the permission of the latter gentleman, Mr. Foulke employed men to search in the place of the old excavation. This was situated in a narrow ravine, through which a brook flowed eastwardly into the south branch of Cooper's Creek. At the depth of 9 ft. from the surface the men were successful in finding numerous bones. These were imbedded in a stratum of tenacious bluish black micaceous clay, in association with a multitude of shells, an echinoderm, several small teeth and vertebræ of fishes, acropolite, and some fossilized coniferous wood.

"After a careful examination of the osseous remains, Leidy came to the conclusion that the Hadrosaurus Foulkii was a reptile of huge proportions, and of the same habits of life as the great Iguanodon of the wealden and cretaceous deposits of Europe. A study of the teeth showed it to be a vegetable feeding reptile, one which masticated its food like the herbivorous mammalia.

"The few scattered bones of the fossil were preserved in the Museum of Natural History in Philadephia, and after careful measurements during the past summer, a labour requiring nearly six months of the closest study, Mr. Hawkins has been able to restore the animal in the exact size and proportions. It is doubtful whether any other living man could have accomplished this remarkable feat, but Mr. Hawkins brings to bear the experience acquired in the restoration of thirty-six extinct animals for the gardens of the Crystal Palace at Sydenham, and we can place entire confidence in the accuracy of the work. The Commissioners of the Central Park propose to erect a grand geological saloon, in which are to be placed the restored figures of the animals found in our own country. Upon the walls of the saloon, or building, will be fresco paintings illustrating the vegetation of the period during which the animals lived, and along the sides will be placed the actual geological specimens and fossil remains found with the skeleton."

—The following extract from a Lecture by the Rev. Professor Kirk of Edinburgh, before the Victoria Institute, "On the Doctrine of Creation according to Darwin, Agassiz and Moses," is given in the *Scientific Opinion*:

—"It is true that the seed is smaller than the tree—the embryo is smaller than the matured animal; but on what ground do we reason that small things are the originals of larger things? Are not these small things brought forth of larger? Beyond doubt they are. If to give being to individual living objects be to give origin, then it is the large that give origin to the small, not the small that originate the greater. Is there no radical mistake in the notion of origin that seeks for it among infinitesimals? When we insist on finding the true idea of the origin of things by means of the microscope, do they not invert the order of a sound philosophy? I see no way of escaping the conclusion that they do so. If by the most powerful combination of light and lenses that could be be invented we should discover the minutest germ that human eyesight can rationally hope to see, that germ would still be the product of a larger parent; and hence the discovery would still leave the order of nature, so far as known, to be that of the larger giving origin to the smaller—not the smaller giving origin to the larger. Moreover, it is not the germ that gives *character* to the matured organism —it is confessedly the matured organism that gives character to the germ. That character is *developed merely* as the growth of the individual goes on. The 'varieties,' of which so much is made in this controversy, are accounted for, by Darwin himself, chiefly, not by their being traced to their embryos, but beyond these to affections of the matured organs of reproduction. It is by these affections of the matured organs that he regards these varieties as originating in the germ of embryo. This is, beyond question, finding the origin of character in the parent, and not in the embryo. Why then should originals be sought for in embryonic littleness and not in matured greatness? It is quite true that the individual, *when once originated*, is developed from small to great; but philosophy is not, in this matter, in search of growth or development, but of *origin*. Whether we are bent on finding the true idea as to the beginning of individuals, or of kinds, we seem to be carried beyond germs and into parents. Once having got the germs, we have no difficulty as to their growth. The character of the germ determining all the great features of the individual to be developed from it, but not determining the character of the next germ in succession, we are driven away from germs in looking for origin. The reproductive organs being affected, not by germinal character, but by external conditions acting upon them, and only through them on the germ, compels us to seek the first link in the chain of being in the mature producer, and not in the germinal or embryonic product. What will a philosopher of the popular school say to this? Here, however, we come somewhat more directly on the ideas of Darwin. His theory of origin, which he calls 'Pangenesis,' is founded (perhaps to him unconsciously, but really founded) on that of the matured organisms originating the germ and giving it all its character. His ideas are incousistent with the germ's originating or giving character to the matured being. He puts his theory himself in these words :—'The whole organization,' he says, 'in the sense of every separate atom or unit, reproduces itself.' The ovule or seed, under this notion, consists of multitudinous gemmules 'thrown off from each separate atom of the organism.' We shall see the inherent absurdity of this theory afterwards; meanwhile, it is clear that it proceeds upon the principle that the germ receives its being and character entirely from the matured organism, and is inconsistent with any thoughts of the germ giving origin or character to the matured organism. It is not possible on such a theory to follow the chain of things logically backward to a real origin which shall not be a parent rather than a germ. This, moreover, is in perfect accordance with nature's own order. However inconsistent, Darwin is right so far here."

PASSENGERS SAILED.

Per *Baroda*, 10*th* :

For Marseilles.—Syed Ahmed, and 3 native servants, Mrs. Winters' Major P. Dods, Major General and Mrs. Babington, Rev. Alex. Taylor, Major General and Mrs. Tapp, Mr. C. Turner, Mr. W. T. Blandford, Miss Carpenter and friend, Mr. J. D. Bartlett, Mr. J. Gillham, Capt. Arthur Farrer, Mr. D. R. James, Mr. Hawker, Col. Torrens, Dr. Mackenzie, Major Hastings Fraser, Mr. George Lean, Major C. Smith, Lady, and 3 children, and Mr. A Lytter.

For Southampton.—Mr. F. H. Plumptre, Mrs. Cullinan and child, Capt. H. M. Howard, Lieut. Baines, Surgeon Mrs. A. M. Dallas and child Mr. Henry Fruborough, Mr. Welsh, and Mrs. and Miss Marry, Major Mullaly, Colonel Hoste, Mr. Mason, Mr. J. Jacques, Mr. Thomas Lidbetter, Mr. and Mrs. W. H. Payne, Mr. and Mrs. Bedford, and Mr. Manners.

For Suez.—Dr. W. A Green, Capt. Strong, Mr. Ferdinand Schiller Mr. H. E. Gordon, Mr. F. Peel, Lieut.-Col. W. L. Jones, Mr. John Farrer, Mr. C. Don, Mr. Keilberg, Mr. Constant, Capt. Baker, Lieut. J. B. Lawrence, Capt. Martin, and Capt. Parish.

For Aden.—Acting Sub-Conductor W. Thompson.

PASSENGERS ARRIVED.

Per Golconda., 9th.

From Southampton— Gay and two children, Mrs. Roys and child, Mrs. Brown and Misses. Brown, Smith, and T. Fetson, Rev. Mr. Ffennell, Messrs. Saunder, Dangerfield, T. Hope, R. Christian, W. Hutton, C. Taylor, Pell, and Chamberlain.

From Marseilles.—Major Innes, Baroness de Larpent, two infants, 1 European female servant, Mrs. Sigg, Miss Sigg, and child, Mr. Burt.

From Suez.—Major Dickins.

DOMESTIC OCCURRENCES.

BIRTHS

BYTHELL—April 12th, at Malabar Hill, the wife of J. K. Bythell, Esq., of a son.

COHEN—April 12th, at "The Tower," Byculla, the wife of M. B. Cohen, Esq., of a daughter.

POWELL.—At Kurrachee, April 9th, the wife of Mr. Joseph Powell, Scripture Reader, of twins, a boy and a girl.

MARRIAGES.

KENNEDY—SCOTT—April 3rd, at Mhow, by the Rev. T. Crombie Gerald H. Kennedy, Captain and Adjutant 3rd Regt. Bombay N. I. to Ellen Guillum, third daughter of Lieut. Colonel J. G. Scott, Commanding 3rd Regt. N. I.

CLARKE-JERVOISE—CRUICKSHANK—April 12th, at Christ church, Byculla, by the Rev. C. T. Wilson, Allan, A. Clarke-Jervoise Bombay Civil Service, to Helen Jane, daughter of the late Major J. J. F. Cruickshank, of the Bombay Engineers.

COOK—POLSON—April 13th, at St Andrew's Church, Bombay, by the Rev. Duncan Macpherson, M. A., David Cook, Esq., Engineer, Bhopaul, to Jean, youngest daughter of the late John Polson, Esq., Montrose, Scotland.

BROWN—SMITH—April 13th, at St. Stephen's Bandora, by the Rev. Thos. Cuss, M. A., W. T. H. Brown, of Bombay, to Charlotte, elder daughter of the late W. S. Smith, of Torquay.

DEATHS.

CAMPBELL—April 9th, at Malabar Hill, Colin, infant son of Captain Ronald Campbell, Assistant Quartermaster General, Bombay, aged six weeks.

HAY—April 12th, at Malabar Hill, the beloved wife of Andrew Hay, Esq.

WARDEN.—April 11th, at Major Graham's residence, Poona, Brevet Col. Warden, 2nd in command H. M.'s 24th Regt. N. I.

Advertisements.

DAY AND BOARDING INSTITUTION, under the Rev. EDMUND EDWARDS, 8 GRANT BUILDINGS. Reading, Writing, Grammar, Composition, Phonography, Mapping, History, Science, Latin, Singing, and Needlework taught for Rs. 5 a month. Three of a family Rs. 10; Boarders Rs. 30; Piano Rs. 5.

HOUSES AT MAHABALESHWAR.

FURNISHED Houses for the Cold Season (middle of October to end of February) at monthly rent of Rs. 30 and upwards may be had by applying to the undersigned. Mahabaleshwar in the cold season is like a European spring, the climate being pleasant, genial and temperate, the air clear and bracing, and the living cheaper and better than in the hot.

P. MYATT,
House and Dawk Agent for Mahabaleshwar.

THE BOMBAY BAPTIST MISSION SERVICES are held on Lord's days at the Regimental Schoolroom, Colaba, at 9-30 A. M., at Grant Buildings, at 11 A. M., and at the Ice House, opposite Byculla Hotel, at 6-30 P. M.

DONATIONS, in aid of this Mission and towards building a CHAPEL or HALL, for Services, an Anglo-Vernacular Institution, Temperance meetings, and Lectures, will be thankfully received by Rev. Edmund Edwards, 8 Grant Buildings.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.
The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.
Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DuBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E.H. DuBois, in connection with the School, held in the Freemasons' Hall, Mazagon. A large house with extensive ground and ample accommodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches, and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DuBOIS, Byculla.

G.C. REYNELL,
Honorary Secretary Diocesan Board of Education.

BOMBAY GUARDIAN. Terms of Subscriptions Rs. 12 per annum; with Indian Postage, 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor *Bombay Guardian*, Tract and Book Depository." Payments may be made to Mr. Timothy Theophilus, T. & B. Depository.

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 20 lines and under Rs. 4; repetition, Rs. 2; for 50 lines and under Rs. 7; repetition, Rs. 3½.

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